

Friends Bulletin

PACIFIC AND NORTH PACIFIC YEARLY MEETINGS OF THE RELIGIOUS SOCIETY OF FRIENDS

Volume 46, Number 10

JULY, 1978

TO MAKE LOVE VISIBLE

Welcome to the thirty-second annual gathering of Pacific Yearly Meeting. Friends are a people whose vocation in the world is to make Love visible, and one of the delights of Yearly Meeting is that it heightens our awareness of that vocation as we practice it together in the Light. Along with the joy, however, comes a feeling of responsibility, for if we cannot practice our vocation among Friends, our chances of doing so in the wider world are poor.

Each Yearly Meeting is unique, and happily unpredictable. That is one of the charms of our getting together each summer, but scarcely the heart of the matter. We will meet from August 7 to 12 this year, one day longer than usual, beginning with the Roll Call session at 1:30 Monday afternoon, rather than Tuesday, as in the past. We are meeting at Whittier College this time, in the south for the first time since 1967. These are interesting changes, but they are not what will freshen our thoughts between now and August. The special experience that makes us remember a Yearly Meeting with gratitude and look forward to the next one with excitement is not a matter of when or where we meet; it is a gift of grace, something hard to explain to others, but treasured by all who have attended Yearly Meeting.

People thinking of going to Yearly Meeting for the first time sometimes ask, "What happens at Yearly Meeting?" The question is hard to answer, first, because so many interesting and important things happen that one hardly knows where to begin; and second (and this is harder to convey), because we know that even a complete list of events would fall short of the reality: those events add up to mere activity unless pervaded by the Spirit. What we often say is that Yearly Meeting is something to be experienced, rather than described; it is not a mere conference or convention, but a *gathering*. It is the gathered quality of our experience that makes us want to return again and again, and that makes it hard for us to explain Yearly Meeting to the inquirer.

To be sure, it is a pleasure to remember some of the things that fill our days there. For some, the warmest memory is the beginning of each day in a Worship-Fellowship group, where intimate sharing

takes place in a spirit of worship. We are sometimes frustrated by the great number of Interest Groups, with topics ranging from War Taxes to Meeting Libraries. Sharing Groups give rich opportunities to those with common experiences and problems: examples, Simple Living, Parents of Gays, Quaker Teachers in Public Schools. At plenary sessions we hear of the activities and concerns of other Friends, and we put our faith and our practice to the test as we confront business matters and major issues together in the Light. We learn from each other; we share; we reflect; sometimes we act together. For some of us, each year begins with Yearly Meeting, where we are refreshed by joyful reunions with old friends, by new friendships made, with insights gained and hopes raised from sharing problems and joys with Friends from thirty other meetings.

The list is almost endless, and space requires a stop. Each of us has a little list of what happens at Yearly Meeting, and together those lists offer a cornucopia of opportunity. Each may, in a sense, experience his or her own Yearly Meeting, happy that there is plenty for all. Our experiences at Yearly Meeting reflect the variety and intensity of our interests — and they are indeed various and intense, each validated by someone's experience.

If the vocation of Friends in the world is to make Love visible (and I think it is) then Yearly Meeting is not merely enriching and joyful, but important, for it intensely heightens our awareness of that vocation in a week that both stimulates us to live it, and demands that we practice it on the scene.

We welcome you to Yearly Meeting, to our annual *gathering*. It is that gathered experience that makes our coming together a joy. Come share in it. Welcome to what one of our more perceptive PYM Friends has called "the great Pentacost of Friends." Some will leave Yearly Meeting and go their way, like Billy Bray, whose left foot said "Glory" and whose right foot said "Amen." Most of us will be tired when we leave, but, to borrow words from a young American writer, "exultant, in a daze, dancing, to the twin silver trumpets of praise."

Lowell Tozer, Clerk
Pacific Yearly Meeting

FRIENDS BULLETIN

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RIGHT OR WRONG?

It is hard for us to determine the truth, especially as individuals, and even as a Meeting or a readership. One of the most difficult aspects of Community, as I have experienced it, is confrontation, and the spirit in which this may be accomplished, by Friendly definition. We can hardly expect to determine the truth except by confrontation. Yet we inevitably try to avoid that experience by hiding our feelings, waiting for a more auspicious moment, ridiculing our Friends, seizing the irrelevant side-issue — our stack of tricks is enormous and we are indefatigable.

The effort of the Bulletin over the past four years has been to encourage confrontation in an effort to ascertain the truth — not controversy for its own sake, as some Friends have suspected. The AFSC issue is, of course, one case in point. Another is the truth of community. You may accept Howard Brinton without question and fail to see any issue of truth at all in the subject. But it is here. And the fact that our authors do not confront each other may require that a little editorial assistance be employed to point out some of the issues at stake.

For example, Joy Vronsky says flatly that two parents are not good enough to provide a decent upbringing to a child these days. If that is true, and I suspect it is (in spite of the fact that some of

ARRANGEMENTS COMMITTEE

NOTES PYM '78

1. Those arriving by airplane and wishing to be met at the airport should plan to arrive at Long Beach International Airport. PLEASE advise Betty Parker, 3020 Alabama St., La Crescenta, CA 91214, as to your arrival time.
2. PYM orientation session will be held Monday at 11:15 near the registration area under the library.
3. Security provisions for the campground are being arranged. One NON-UNIFORMED, UN-ARMED person will be on duty most of the time (except late at night), to keep an eye on our belongings. Guards will be on duty from noon Aug. 6 through 5 p.m. Aug. 12. Equipment left at the campground before or after this time is not watched.
4. Should Friends need to contact Micki Graham or Nancy Springer by mail their new address after June 28 will be 4230 Hargrave, Santa Rosa, CA 95401.

Micki Graham
PYM Arrangements

us have done well with our kids), then Sally Bryan's premise about individual light needs re-examination. This also brings into question Lois Bailey's modesty in saying, "Who are we to say our pattern is best for everyone?" Well, have we no right to speculate about what is good for people, and to draw conclusions based on competitiveness, war, greed, alienation — the results of a pattern that doesn't seem to be good for much else than self-destruction?

I myself have great trouble with how the necessary changes are really to be brought about. There is the critical mass concept, which seems to me to negate the individual flickering match approach to the light. The wind of adversity or cultural conditioning easily blows out the light from thousands of flickering Friends. But once the critical light of community may be attained, the wind of adversity can only fan it to greater intensity. Intentional communities themselves, however, may be only flickering candles; which leads one to toy with the possibilities of revolution and imposition — unfriendly methods at best.

I don't know the answers to the questions raised by Community. But I am clear that we will not attain truth by taking pot-shots at each other, or by avoiding confrontation. Perhaps we can achieve a little better understanding of the issue in face-to-face discussion at our Yearly Meetings. Watching out for our tricks. This is, after all, the business of Friends.

RS

PERSPECTIVE, ALWAYS PERSPECTIVE

For some time now I have wondered whether the *Friends Bulletin* ought not to include the letter of invitation that establishes a theme for an issue with the responses to it. For, as Hayakawa so aptly notes, to control the language of definition is to control question *and* response.

In April Bob Schutz wrote a letter soliciting letters on one of the *Bulletin's* favorite themes: community. In it he says:

"We would like to hear from you as a theoretician, a constructor of Utopia, a creator of the community setting, a participant. What do you or did you conceive to be the reasons for going to the great trouble to change your own and other peoples' life styles in order to create an intentional community? What are the goals of the effort? Do you relate the intentional community to the larger social setting . . .

"If you have experience, what light have you to shed on the phenomenon? The number of starts in the last 10 years has been phenomenal, the rate of failure is enormous. Do you have explanations to offer? Advice . . . How do you expect to attract others to join either your community or the movement? . . .

"Some of us define even intentional community rather loosely. We are content to include within the context Friends' Meetings, perhaps with the wan hope that these lightly committed groups can be vehicles of caring and sharing, can influence work, war, and business . . ."

I find myself astride a bridge of laughter, half way between being annoyed and despairing. I thought that one of the most basic of the Friends' testimonies was that our lives should speak. I thought we were enjoined to make manifest that there is no separation between the sacred and the profane. I thought everywhere we walked we were a part of an intentional community. that we did not swear, for our every word was our bond.

What I mean is to propose a new question: is it better to separate ourselves from the ordinary walk of 1978 living in order to "demonstrate" something? Or is it better to stay where we are and try to make that spot an example of the beloved community?

Oh, how the word "wan" amuses me! I indeed have the hope that every group I move among can be a vehicle for caring and sharing, can influence work, war, and business. But it is no "wan" hope. It (to me) is the only truly viable hope. If we need to separate ourselves from "the world" in order to demonstrate how that "world" "ought" to be

structured, we have deserted the battle. As Hesse put it so aptly, "Anyone can build a garden in the world. But can the world become a garden?" Now *there's* the real question. How can I act so that wherever I am I can help to create an atmosphere where people feel good to each other, where that exact moment demonstrates the quality of living that we would all like to be a part of?

That is what Erich Fromm calls *The Revolution of Hope*. He says our human problems are so gigantic, so complex, that we have difficulty in hoping for solutions. But despair has no survival value. So we must hope that, moment by moment, we can live so as to manifest the values that are deepest within us. *Then* we can hope that this moment, which is good to all who are included in it, will lead to another such moment, and so on and on to proximate solutions. Hooray, I say!

These spritely words come from a deeply committed person who hopes that this moment, too, can be a part of intentional community.

Sally W. Bryan
University Meeting

ATTENTION: FRIENDLY PHOTOGRAPHERS, ARTISTS, WRITERS—ALL AGES

Your Friendly new editor wants to include photos of North Pacific Yearly Meeting, Pacific Yearly Meeting, and Intermountain Yearly Meeting in the September *Friends Bulletin*. Please share your talents with all of us by sending glossy black and white photos of Friends at work/worship/play at Camp Adams, Whittier, and Ghost Ranch. Deadline is August 20.

In December *Friends Bulletin* will be an arts issue with poems, drawings, graphics, photos, creative writing and music including those of our children. First Day school teachers and parents, please note and help us include *all* our artists.

Topics for the remainder of the year to which all are invited to respond by sharing experiences, thoughts, visions, and dreams are:

September — Rebuilding the Bases of Our Lives: Friends Gatherings.

October — "Submitting One to Another in Lowness of Heart," the Meeting for Business.

November — Friends and Nuclear Issues.

December — Art as the Pathway of the Spirit. Manuscripts must be received by the fifth day of the month preceding publication the following month.

Shirley Ruth, Editor Elect
842 Union Street
San Francisco, CA 94133
415-771-3174

GRACE, AMONGST US

"Recall the bums!" The primary election campaign in Santa Cruz County was full of such demands this spring. On June 6, two County Supervisors were turned out of office, not for malfeasance or misfeasance, but for having sought to address directly certain environmental and social problems that are prevalent hereabouts. In the spirit of Jarvis-Gann, the people once again mystified themselves with the concept of "victory." What was gained emotionally through the public expression of private frustration is overshadowed by a deeper and more abiding loss of hope and mutual respect. Meanwhile, our environmental and social problems will continue.

I visited my home town several weeks ago after a long absence. The town is Ivanhoe, Virginia — a tiny place, hidden away in the Appalachian Mountains. For a time, Ivanhoe enjoyed a stable and healthy community life. Then, in quick succession, the labor-intensive primary industry moved away; the passenger train line ceased service; the six-room school was consolidated with a large county complex; an automated zinc mine drilled deeply and destroyed the water table; and welfare payments replaced the hogs, chickens, and vegetable gardens. Somewhere, people in positions of power were captivated by the notion of "progress." Ivanhoe and its people remain, as debris in the path cut by our modern economy.

One of my sharpest memories is of a film called *Fahrenheit 451*, which appeared many years ago. The film depicts a controlled, predictable, sterile society, in which even a hint of independent thought or deviant behavior is noticed and suppressed. Cleanliness has replaced Godliness as the organizing virtue, and fire is the principal purifying agent. Here, the people have been deceived by the presumed virtues of "centralized planning." History and culture are foreign notions, except to a few who have hidden themselves in the forbidden forest and whose lives are literally absorbed in the great books of the past.

Each of us has our own points of reference. My anger regarding the politics of recall is someone else's anger at the Briggs initiative or the structure of liberal democracy itself. My sense of futility regarding Ivanhoe is someone else's sense of futility with the treatment of the Native American habitat or with the spectre of multinational capitalism. The fear that *Fahrenheit 451* strikes in me is the fear induced in someone else by "1984" or by genetic control. The forces about us seem hell-bent on polarizing us as groups, oppressing us as classes, and alienating us as individuals.

Forces? About us?

Our Monthly Meeting has been working for two years with variations on the question, "As the way opens, shall we have a meetinghouse of our own?" The long and short of it is that we have recently closed the way, that is, laid the question down. But the story goes deeper. During the course of our engagement with the question, we personified many of the characteristics which we deplore in the "forces about us." For one thing, we divided our Meeting along lines such as these: insiders, outsiders; proponents, opponents; faithfuls, casuals; Marthas, Marys. For another, we found discomfort with the degrees of affluence among our membership, and with the power of individual wealth to control our collective actions. For still another, we treated each other as abstractions, rather than full-bodied members of the Spirit. Judgments of personal worth are inevitable in such a situation; I recall referring to certain Friends as "combative," "immature," "unenlightened," or "uncommitted."

The air is clearing now, and we will be restored. Our good fortune is simultaneously a structural and a spiritual phenomenon. We are still a small Meeting, whose members see each other frequently and think about each other seriously. We are "volunteers," and our commitments are therefore stronger than were they merely the result of accidents of fate. The polarization that is inherent in political combat, the oppression that is endemic to economic progress, and the alienation that accompanies centralized planning, are low risks in our midst.

More critically, however, the Spirit has been present. It expressed itself in many diverse ways through our two years of struggle. Here, it appeared in an eruption of righteous wrath. There, it came in a rush of tears. Then again, it was revealed in a sober reminder, or a moment of silence, or the absence of someone who cared deeply. We learned that we did not have to act for action's sake, that our Meeting is considerably more than its physical container, and that a calm place together is accessible whether or not we own the place in which we meet. Our choice to lay the matter down was a correct choice, at many levels.

The Spirit does not guide institutions; it does not take sides in elections; it has no opinion on meetinghouses. On the other hand, it is now and forevermore present among us. That we *know*. And its influence upon institutions, elections, and meeting house choices, albeit indirect, can be as profound and forceful as we allow it to be on our own lives. We need to understand the secular structures that influence our behavior, for influence they do! We also need, more profoundly, to welcome the Spirit, in whatever clothing it presents itself.

PYM INTEREST, SHARING GROUPS

Requests for Interest and Sharing Groups are now being received by Asenath Young, Assistant Clerk of Pacific Yearly Meeting. We are reminded that these requests should come through Monthly Meetings, Regional Meetings, Yearly Meeting Committees (listed below), or from action minutes of Yearly Meeting. The Agenda Review Committee will review all these requests, eliminate duplications, and assign schedules. The deadline for mailing such requests to the Assistant Clerk is July 23. Later requests may be submitted at Yearly Meeting no later than the evening of August 6, but these will be scheduled at times other than those for Interest and Sharing Groups. What we will have left is 6:45 am and after 9:30 pm. Friends will be informed of these meetings by announcements in the daily bulletin and notices posted on bulletin boards.

We should also remember the distinction we at PYM make between Interest and Sharing Groups. The former are most likely to be subject-oriented. In the past they have included such widely varied topics as right sharing of world resources, the peace movement in Ireland, sexual orientation and human rights, Bible study, poetry. The workshop format has often been used. The facilitator will be in an explaining or directing role.

Sharing groups have a convenor and possibly a major topic. The format is usually dialog, with the convenor formulating the question and the members speaking to it. The question will bring responses based on personal experience. Each person present has the opportunity to respond, with the convenor making certain that the session is free from confrontation. Sharing groups in the past have explored feelings and experiences related to sexism, divorce, homosexual relationships, and healing, for example. Friends are asked to respect the feelings of those who wish to share only with those who have had the experience listed in the title of the group.

Requests for groups should be sent to Asenath Young, with copy to the appropriate Yearly Meeting Committee chair if you have no other sponsorship. Addresses follow:

Asenath Young, Asst. Clerk, PYM
535 N. Fremont Dr.
Pasadena, CA 91103

Forces? About us? Grace! Amongst us! Polarization, oppression, and alienation are impossible in the presence of the Spirit, and we are restored.

Paul Niebanck
Santa Cruz Meeting

Ellie Foster, Clerk PYM M & O
118 Miles St.
Santa Cruz, CA 95060

Joe Magruder, Clerk PYM Sharing Groups
Sub-Committee
5819 Twelfth Ave.
Sacramento, CA 95820

Bob Vogel, Clerk PYM Peace Comm.
1678 Casitas Ave.
Pasadena, CA 91103

Bob Schutz, Acting Clerk PYM Social Order
Committee
2014 Mission Blvd.
Santa Rosa, CA 95405

PACIFIC NORTHWEST QUARTER

Pacific Northwest Quarterly Meeting met April 21-23, 1978, at Cornet Bay, Deception Pass State Park, Washington. Approximately 130 adults, junior Friends, and Children gathered together to embrace and share the love and unity of the Spirit. Worship-sharing groups deepened our search, strengthening old friendships and creating new ones. We focused on personal commitments to non-violence as some Friends led us in discussions concerning God's will and non-violence, the New Call to Peacemaking Sessions, the anti-Trident demonstration May 21 and 22, non-violence in every-day living, and the United Nations' Operation Turning Point. Meeting for Business brought good news of growing worship groups on Orcas Island and in Everett, the Tri-Cities, Yakima, and Spokane, and remembrance of dear departed Friends Bronwen Craven, Ken Scott, Joseph Stritmatter, John Willard, and Michael Zerwekh. Sunday's clear weather provided for a beautiful Meeting for Worship outside, which appropriately climaxed our weekend together.

Eileen Nelson
University Meeting

The Quaker Beginnings — A Heritage of Vitality:
This is the title of a newly-developed set of colored slides, accompanied by a cassette tape, which present a vivid story of the early years of Quakerism in Northwest England.

Elfrida Vipont Foulds, a member of London Yearly Meeting, Quaker lecturer and author, prepared both slides and tape. Rental information is available from the Friends World Committee for Consultation, Section of the Americas, 1506 Race Street, Philadelphia, PA 19102.

COMMUNES

The word commune has come to mean so many different kinds of living arrangements that it is important to know exactly what people are talking about when they use the word. Sometimes they mean simply a convenient living group whereby rent and food are cheaper and household chores are shared. There is no commitment involved. College towns abound in this type with students or drop outs. For young people this can be a good way to make the transition from home to larger society. Then there is the commune that is meant to replace the blood family. These are perhaps the most common attempts with some sort of commitment. Often there is a common purse and a communal business. There is usually a main house that contains the kitchen, a common room, and perhaps laundry and workshop facilities. Sleeping space can be in the main house or in separate cabins on the land. These usually number from 6 to 20 people. Then there is the larger commune which is more like a village. It can have several businesses, and can combine nuclear and communal families. Now there is a federation of egalitarian communities that consists of 4 or 5 village and family type communes patterned after Skinner's "Walden Two." Some communes are like suburbs in that they consist of nuclear families living separately on a piece of land with no other sharing. Some communes combine two or more of these types. I am writing mainly about the family type.

Communes can be the answer to many socio-economic problems. The economic possibilities are obvious, especially when there is a common purse. Shared appliances, cars, buildings, etc., make for greatly reduced consumption. The commune can also be a strong production unit. Everyone working together for what each person or nuclear family now struggles with separately (rent, health costs, children, cars, job) greatly eases each individual's burdens, and brings people closer together rather than farther apart, which is what usually happens with separate persons and families. There is time for caring for each other, perhaps the greatest benefit.

My first communal experience made relationships outside seem trivial and tinny by comparison. My friendships in the larger society had consisted mainly of having "coffee" every couple of weeks when we would catch up on what was happening in each other's lives (troubles mostly), exchange words of support, pats on the shoulder, and then good-byes. In communes when someone has a problem you can usually actively do something to correct it. You are intimately involved with the person on a daily basis already, and you have the time. Once

my best friend had to go back to work to support herself and her two children after a sudden divorce. A very difficult junior high school teaching job was the only work she could get at the time. I watched her suffer greatly for months. I felt ashamed, helpless, and greatly diminished as a human being by not being able to do anything for her. If we had been sharing money, I could have said, "You don't have to do that miserable job that is giving you so much heartache. Substitute teach or take care of the garden or the kids at home for a while until something better turns up for you. Better still, let's put our energies together and start a communal business."

How many of us could have cared for aged parents, retarded children, or other severely handicapped relatives or friends in a committed commune where we couldn't do this as an individual or a family! We are greatly diminished as human beings by putting these people away from us in institutions. We have lost so much richness in our own lives by doing so. Committed communes allow us to be so much more generous.

However, not all communards share a great commitment to the commune. After a ten-year absence, I recently revisited Lama, an eclectically religious commune in New Mexico. None of the members were the same, a not uncommon occurrence. Although some members had been there as long as three years, they did not consider it their permanent home, but rather a place to live for one to five years while pursuing individual spiritual goals. The membership consisted of one nuclear family (her three children by a previous marriage), one single mother and child, two recent couples with new babies, perhaps two (as yet) uncommitted couples, and about eight single people. It was run as an egalitarian commune, and much stress was placed on individual responsibility ethically as well as in all other ways. I was very impressed by the strength and individuality, the interpersonal ethics, shown by each person. However, the woman in the one nuclear family complained that there was no time allotted to devote to the couple relationship. I could see for myself that children were considered somewhat in the way by non-parents, making some parents feel guilty and uncomfortable. I have noted this situation also at two Zen communes I have visited.

Couple and family relationships, mobility and commitment are some of the severest challenges to, and at the same time offer the greatest opportunities for the survival and health of communes. Take, for example, child rearing. Today two adults just aren't good enough to undertake child rearing as well as it needs to be done. There isn't enough support outside the nuclear family. Most of us spend half our adult lives getting over the damaging

effects of our childhoods in families. The authority subject model pervades every aspect of our culture like a sickness. Egalitarian, non-sexist relationships are more possible to achieve in a committed commune.

Communes fail, of course, mainly because of poor interpersonal relationships. The personality traits this culture develops, such as competitiveness and extreme individualism, don't make for good communards. Mobility and the reluctance to make commitments are other factors that seriously erode communal life. This country was settled by people who pulled up stakes elsewhere, perhaps not valuing roots (people or place) as much as those who stayed behind. We have perpetuated this trait. Rather than work out interpersonal problems, people leave. The grass is always greener somewhere else. We don't know how to stay and solve the problems.

Then, too, many Americans have been so hurt by authoritative institutions beginning in school with the systematic stripping away of any eccentricities and non-conformist edges that they distrust any authority, including the authority of an egalitarian group. People feel that their individuality will be further crushed in a communal group. Actually, the opposite is true. When many facets of you are well known by one group of people with whom you are sharing a life, they can be much more understood and respected than they can be in the fragmented groups (job, church, clubs, etc.) most of us exist in today. Sadly, most of us have never experienced the joys of belonging to a beneficent, nourishing group around which our lives revolved, or, in fact, any community at all. We think we are at least safe if we keep ourselves to ourselves, sure that over the next mountain our sense of alienation and despair will at last be gone forever.

Another reason for communal failure is a patriarch, or matriarch, which members resent. This often happens when one person owns the land to begin with, a very bad way to start a commune. I have also seen communes fail who took people in at the beginning who had needed skills that helped the group survive. When the danger to survival was over they looked at these skilled people and realized that they didn't like them as people. Sometimes poor relations with neighbors can ruin a commune.

Lack of boundaries between commune members and outsiders can also cause the dissolution of a commune. Open communes, which flourished in the late 60's and early 70's, allowed anyone to come and live in them. As a result, a handful of idealistic people, usually the founding members, got tired of doing all the work and left to form a closed commune, or became disillusioned about communes altogether. Boundaries are more difficult to maintain in cities. Unless city communes have a strong

religious or other tie that distinguishes them from their neighbors, the pull of other activities and people in the city makes it easy for people to leave at the least difficulty within the group.

Couples can sometimes be considered a problem because they can draw energy and allegiance away from the group as a whole. They constitute a much more powerful unit than two individuals. Most of the successful 19th century American communes felt this and drastically altered the couple relationship. Many were celibate like the Shakers. The Oneida Community practiced Complex (group) Marriage. On the other hand single people today are reluctant to commit themselves seriously to a commune lest they meet their mate tomorrow. I see evidence that this is slowly changing as people find themselves in a series of unsuccessful alliances or alone over the long haul. Then, too, the commune, particularly the village type like the Bruderhof and the Hutterites (both strongly Christian) can be very beneficial to couples and families, providing a supportive context for them that the larger society lacks.

In committed communes one person does not have to be all things to one other over a lifetime. If members are chosen for mutual respect and trust, the commune will endure whether or not a couple's relationship is strained for a while or individual friendships change. It is difficult for love to last a long lifetime. Mutual respect and trust can, however. Many people find that close interpersonal relationships are much easier in a group than in a couple relationship. In fact, some people do not function well in a couple relationship at all, but make fine commune members. As communes become more widespread people will have another important option open for them. They will not have either to be married or to live alone. For some communes the challenge now is to find ways of preserving the communal group (along with its children), and still allow for the perhaps inevitably changing couple relationships, as well as finding a balance in the dynamics between individuals and couples, and the allegiance needed by the whole commune in order for it to remain viable over time.

I believe the best chance for a commune to succeed in this country today is to have a religious base. If taken seriously, religion provides a model for cooperation and love otherwise lacking in the society. Sometimes the only way this can be done in a practical way is with an authority figure at the helm. Quakers have an egalitarian religious model, the most useful for today's communes. Beyond that the more that is shared that each member would have to struggle with alone on the outside (money, work, child rearing, etc.) the better chance

(Continued on page 132)

(Communes: Cont'd from page 131)

for survival. One thing is certain: if you've experienced any successful communal moments, you can't ever quite get the idea out of your mind again. Life is just so much better despite all the problems than it is in the larger society.

Quaker communes I know about

Alpha Deadwood, Ore. Family type, shared purse, future commitment, about six years old, group has local mail route, runs store-coffee shop in nearby town, very extensive garden, no young children that I know of.

Friends Southwest Center, Route 1, Box 170, McNeal, Ariz., 85617

About six years old, high desert, some retired Quakers and younger families.

Argenta, British Colombia,

About twenty years old, people live in family groups, school.

Monan's Rill, 7899 St. Helena Road, Santa Rosa, CA 95404

Eight families, 400 acres, modeled on good order of Friends. Places available.

Betsy Eberhardt, 615 Jefferson St., Santa Rosa, CA 95401

In the process of starting an intentional community on 25 acres in Sebastopol. She would like it modeled after the Philadelphia Life Center, and is looking for members.

Non-Quaker Communes

Lama Foundation, Box 444 San Cristobal, New Mexico, 87564

Write for brochure of summer and early fall retreats. Other visitors on Sundays only.

Cerro Gordo, 35401 Row River Road, Cottage Grove, Ore. 97424

Village type (2500 at completion).

See *Communities Magazine* No. 32 for story. They are looking for members.

Sunburst, 808 E. Cota St., Santa Barbara, CA 931093103

About 8 yrs. old, 300 members, mainly under thirty, Christian, celibate, three separate farms, health food store, make and ship baked goods and juices.

Twin Oaks Community, Rt. 4, Box 17, Louisa, VA 23093, 7 years old, 85 members, financially stable. Based on Skinner's *Walden Two*.

Letter

WORLD PEACE TAX FUND

Dear Friend:

The objections of John Fitz in the March issue to the World Peace Tax Fund are, as he correctly says, analogous to those against the present CO provisions in the Selective Service Act. Does John think these latter provisions should be eliminated? He says "The only Quakerly way of facing the draft is to refuse to let that system dictate our lives, and accept the costs of such refusal." I would agree this is the *only* way for me as it is for him, but are we to speak for all Quakers — to say nothing of others — who are affected by the draft and tax paying?

From personal experience I do not find justification for his fear that legalization would divert attention from more active opposition to war. In World War II I first accepted legal exemption to military service and for a year was a recognized CO doing alternative service. Only after this was I able to take another step to that *only* position, violating the Selective Service Act and becoming a felon (and still awaiting amnesty, Jimmy Carter). Similarly, if the law recognized that paying war taxes can violate conscience, some Quakers might be led to take the stronger step they are so far not taking.

Franklin Zahn
Claremont Meeting

I am meeting with a group in Berkeley that plans to move to land in a year or so. Interested people can write to Joy Vronsky, 1932 Los Angeles, Berkeley, CA 94707.

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Communities Magazine Box 426 Louisa, VA 23093 (One of their recent issues has a directory of Intentional Communities)

Joy Vronsky
Berkeley Meeting

Letter

AFSC AND THE MODEL T

Dear Jack Powelson:

With sadness and ache I read your letter in the June *Friends Bulletin*. So many of us came to some of our highest perceptions and deepest experiences in activities under an earlier generation of AFSC leaders that we are unable to appreciate that times have changed and the drummers are beating out a different rhythm.

Perhaps it is time for an article like "Farewell My Lovely" of about thirty years ago by Richard Strout and a New Yorker editor on the passing of the Model T. If you recall it, it was a poignant tale of how the Model T brought hope, vision, and individual initiative and expanded horizons to many. But (at the time of writing some fifteen years after production had stopped) now the situation had changed.

We can use an article pointing out how AFSC represented some of the finest flowering of Friends' testimonies and traditions. Then it stopped production. Like the Model T it kept on running with spare parts made by other manufacturers.

One conjecture that is floating about is that the AFSC (old style) was destroyed by the Nobel Peace Prize. Gradually there developed a feeling that if you were an executive with the AFSC you were a brilliant man who knew how to remake the world. After all, the AFSC received the NPP, and hence — (the logic is irrefutable, not because it is sound but because it makes no sense, not even enough to support a rebuttal). So the AFSC attracted people who wished the prestige the AFSC label would give to their own purposes.

The Vietnamese war was the crucible. I'm not sure whether these people wanted the defeat of the US or the victory of the North Vietnamese. At any rate there was practically total commitment to this dual end. The promotion of reconciliation died and only good could be seen in the North Vietnamese and only bad in the US. Friends who tried to say that the communists weren't all that perfect were shouted down, like you.

Traditional Friends, or at least Friends with the sort of traditional beliefs that lead to the NPP, were not able to defend the AFSC against the inroads of the New Vision. Now the AFSC is staffed by people who, as you point out, are not able to understand or even read carefully a statement which requires careful quantitative thinking rather than sloganeering. As the minute of your clearness committee pointed out this can "lead the AFSC to propose inappropriate solutions to the problems of human suffering."

I would beg of you not to give up. You have the training, ability, and the resources of library and spirit to make the kind of analysis of specific things that needs to be made so the Society of Friends can realize the situation. Generalities, like mine in this letter, don't begin to carry the conviction that well documented and described incidents do. Friends need to have pointed out to them the absurdity and inanity of things being done in their name.

It may be that you have done all you can in working with the present AFSC group, *Friends Journal*, Intermountain Yearly Meeting, etc. Try an end run about the entrenched bureaucracy.

How about a special one-week seminar or conference? Years ago we had a series of summer institutes on International Affairs at Whittier. The AFSC is trying to carry on some sort of summer retreat-family camp-institute. They have one planned for a week on "Towards a Non-violent World." I'm not suggesting this conference because it is steeped in the attitudes you find so maddening.

But some Friends group — a yearly meeting, Pendle Hill, a Friends' College or School, or a semi-sympathetic section of AFSC — might be willing to sponsor a short session on "Quantitative Thinking in Friends' Concerns." That is a dull title. Bob Schutz is screaming and yelling about how he can get no one to listen to the needs of such discussions. I'm sure there are other knowledgeable, competent Friends or close-Friends who would be interested and have something to contribute to such an airing of bias and emotionalism as contrasted to careful consideration of all the facts.

Such a short conference could be pitched at a rather sophisticated level with attenders expected to be seriously informed. The Whittier Institutes were sort of Chautauquas with everyone coming for a good time, being inspired, but the talks were often not very deep. Some of the attenders didn't know whether Hitler was a colonel in the British colonial office or the chief of Guadalcanal when they came.

Such a conference could bring serious concerned people together. Notes on the discussions could well develop into a publication.

This is turning into a stream-of-consciousness letter, which could well run on to several pages with thoughts on how such a conference could be held, who could be invited, what kind of publications should come out of it to do the most good, how it should be delimited, etc., etc.

But I hope you will not give up. Just because the traditional, first channels of direct correspondence with AFSC in Philadelphia and with the good hearted people of Yearly Meeting have now been exhaust-

(Continued on page 140)

COMMUNITY, INTENTION, AND “GLUE”

During a community meeting here at John Woolman School one of the staff described his experience of transferring a swarm of bees into a new hive. He watched, fascinated, while the bees, upon discovering their new home, began to enter it and make it their own in a very orderly fashion. Some bees made a bridge of their bodies for others to walk on to enter the hive. Some fanned the air with their wings to create desired air currents, while others set to work creating nursery and honey storage areas. It was evident that they possessed a biological program that structured their social organization and gave each his role. Concluding his description, my colleague commented on the lack of such a program in humans and the great challenge we face because we must use our intelligence and spirit to create the community we desire and need.

Community can be defined in a number of ways, ranging from a vague notion of general geographic proximity to the more complex social situation of a “group of men and women leading a common life according to a rule,” (*American College Dictionary*). It is the rule, the underlying agreement that is, to my way of thinking, the key to community, and this is what I call the “glue,” that which generates cohesiveness and unity among the group members.

I think we find ourselves in the situation where nowadays that which we have tended to call our “communities,” our neighborhoods and towns, have ceased to be cohesive social units and have degenerated into mere locations which thousands of people happen to share. The dictionary touches on the vagueness of general “community” life in its description of the synonyms for community as words describing “. . . groups of people living in *somewhat* close association and *usually* under common rules.”

People have often referred to planned experiments in community as “intentional communities,” as opposed to the kind of community (or lack of it) that one finds occurring spontaneously in the general population. At this point I think that any real sense of community at all has to be “intentional,” since it just doesn’t seem to happen naturally. Yet I perceive a crying need for community. The more I look at the multitude of social problems facing us — poverty, alienation, militarism to name but a few general categories — I see that a very potent way to begin to speak to these problems lies in the cooperation, close association and trust found in community.

But what is community? One can paint such a glowing picture, yet the experience of community can remain elusive and seemingly unattainable. Models for community range from associations such as Friends meetings or food purchasing co-ops to religious monasteries and isolated self-sufficient living projects. All of these can, to my way of thinking, qualify as communities. The common denominator for success is “glue.” To be a community and fulfill the needs of its members it must have cohesion — a belief or philosophy or simply an agreement that creates a shared vision among the members. Glue is the spiritual or psychological tie that makes the members feel special about their community and inspires the kind of devotion beyond the call of duty that community demands.

A community with strong glue has a base from which to work. Its members feel a kinship with one another and an enthusiasm in finding and working with others who share their calling. They find that they are involved with other community members in many aspects of daily living including work, recreation, and worship. When there is disagreement, it can be worked through because they have a common understanding to fall back on and against which to test conflicting ideas.

The community without strong glue lacks a clear vision. There may be a general idea of what they are about, but everything is always open to question, and a tremendous amount of time and energy is spent (wasted?) in a continuous effort both to define the general direction and to decide specific tasks for the group. Members will come and go, and of those who remain, many will feel a general dissatisfaction.

Glue takes a variety of forms, but the principle is the same in each case. An agreed lifestyle or philosophy, a social cause or religious tradition are all possible glues for a community. I have seen communities whose glue involved a deep sense of love and responsibility for children (several alternative schools), nonviolence in general (Redwood Nonviolence Community, Santa Cruz), service and the Catholic faith (Catholic Worker), and social change (Movement for a New Society). The most successful communities I have seen have had a very strong spiritual/religious basis and have had both exciting, charismatic leaders and lots of very hardworking, devoted members.

Some kinds of glue, like an individual charismatic leader or adversity or persecution have serious pitfalls, and while they may bind the community for a while, a sudden change (the death or defection of the leader, prosperity, social acceptance) can cause the community to collapse.

SECOND NEW CALL

Another very serious pitfall occurs when the glue is too thin. This is an especially serious problem because it may not destroy the community outright but cause it to totter along in mediocrity for a long time. Thin glue is a vision without depth, an idea without a strong foundation. Superficially, a group can come together out of a belief in service, social change, or a particular life style and make a beginning, but soon one begins to ask, why are we doing this? One needs something to sustain and develop the effort; members begin to seek a response to the discouragement that can accompany such a large undertaking. Deep conviction is needed to bridge the differences that divide people, to make consensus possible, and to keep the community vital. The vision must be clear and well understood. Members of the community need to be able to articulate it clearly.

Thus, in order to be successful, to be longlived and fulfilling for its members, a community must have a deep, clearly articulated vision. Its vision must allow for the continued growth, both individual and shared, of its members. It must address in some way the search for ultimate Truth — in whatever language the founders decide. It seems to take great courage these days to articulate anything about the spiritual and religious realm, but to address the deepest needs of the human spirit, the community must make room for such search, as well as for more mundane, day to day matters.

All this demands long and careful planning before the actual venture is launched, so that when it does officially begin, the community does so with a firm sense of foundation and center. The community that has glue and whose vision is vital and growing, yet firmly rooted, will not only provide a very rich and rewarding experience for its members, but will make a powerful and hopeful statement to observers on the outside.

Victoria Snow Mountain
Santa Cruz Meeting

The *Bulletin* rarely makes a correction to a "correction" (in public, that is), but here, for the record, are the facts of a recent marriage: Carol Tozer and Bill Brady were married June 3 at the La Jolla Meeting under the care of the San Diego Meeting with a clearness committee from Santa Barbara Meeting. Primary parties to the event have kept their maiden names.

The second New Call to Peacemaking Conference took place at Fresno Pacific College April 21-23. It tripled the number of Brethren, Friends, and Mennonites who came together (184 of us) and once again underscored the *enormity* of the task before us.

This time, rather than sharing the historic roots and witness to the professed Peace Testimony in each of our traditions, we focused on three NCP papers and the comments of those who presented them.

On Friday evening, Robert Rumsey, Executive Secretary, National Office of NCP and Midwest office of Friends World Committee, outlined the path travelled by differing Friends from the first formal "Faith and Life" conference in 1970 to our current ecumenical peace dialogue. "The Kairos time," (God's right time) he pointed out, "has called forth among us a new search for identity and a new desire for faithfulness . . . there are new stirrings of the Spirit amongst us to witness to the Gospel of Peace, and happenings in each of our families which may make it possible for us to join together in such an initiative as never before."

We gathered in the sanctuary of the Butler Avenue Mennonite-Brethren Church, where each session began with prayer, worship, and hymn singing and concluded with discussions in small groups. On Sunday morning we attended Worship in a Mennonite, Brethren, Friends' Church or Meeting of our choice. To give you something of the feel of what we were (and are) dealing with, here are a few of our speakers' comments.

1. From Vernard Eller, Professor of Religion, La Verne University, La Verne, CA. *Theological and Biblical Basis for Peacemaking*. "In the title, *New Call to Peacemaking*, the word to be stressed is *call*. The original call of Jesus, 'Blessed are the Peacemakers,' might more accurately be translated, Blessed are the Peace *Transmitters*. Peacemaker picks up only the activist idea, implying that we already know what peace is, that we already have it, that we possess natural capabilities for creating peace and thus need only the will to be out there and at it making peace. We must be concerned to be transmitters (a transmitter can transmit only what has first been fed in), particularly because the age we live in is so much an activist age in which nothing is counted as truly significant except visible, broad-scale socio-political change. The Call is that which comes *to* us and which thus defines, determines, provides and controls the peacemaking which we are to transmit . . . War is a theological problem — the result of man's choice to be his own

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(*New Call: continued from page 135*)

God . . . We must reverse Adam's choice to go it alone. The Christian call to true peace is reconciliation to God . . .

2. From Le Roy Friesen, Pastor, College Mennonite Brethren Church, Fresno. *Call to a Peacemaking Lifestyle*. "It is in Jesus Christ," he says, "that we are called to live in relation with other people as God has related to us in love, in non-coercion, and in reconciliation . . . We are called to be part of that revolutionary community, that counter-culture of God, that alternative Society in the World. The call to Peacemaking is a call to repentance because we have not lived out the faith we have been given; we have deluded ourselves into thinking that the violence was *out there* in the world, and because as Historic Peace Churches we have not always been humble in our search for peace. . . The Call for Peace is a call for a *peacemaking* Church. If this peace is not a reality in the Church, how can we expect it in the world? Peacemaking must start with the Church because throughout the Biblical Story, God's way of bringing healing and salvation to the human family is through the calling into being of a *body* that has given itself to the alternative way of God. The New Testament Church is described as a Church where persons are loving each other — the test of peacemaking at the corporate level. . . Peacemaking on the purely individual level is both unbiblical and futile if that is the only way in which peace witness is understood.

3. From Robert Vogel, A.F.S.C. peace worker for over thirty years. *Building the Institutions of Peace*. We are called to engage in the politics of Jesus: To resist not evil but to overcome evil with

good. . . Just as we hope the next step in NCP involves other Christians, I hope that not too far down the road we also involve Buddhists and Hindus, for if we are to enter into a truly world dialogue, we must recognize that we are but a minority of the world's people. To dismantle institutions of war or remove the causes of war, our study paper suggests three areas of work — disarmament, hunger, and human rights. Unfortunately, little is said about the *institutions* of peace that are needed for this task. . . We now have 138 sovereign nation states each with its own police or armed force, and *within* those states law and order prevail, but *between* these nations there is virtual anarchy. To resolve conflicts and respond to needs of common concern, these nations have set up institutions — the U.N., UNESCO, UNICEF, WHO, FAO — which are allowed to function only so long as they reflect national interests; when they don't, they are ignored and there is no one to call them to task *except the weight of world public opinion* . . . The U.S. and Soviet Union are spending most of the world's resources on military expenditures, allocating billions to arms research and development, wasting the gifts of our most qualified scientists. The only peace that we can expect in our time is an ordered peace. In Fresno, we have a city council, a police force, a court system, which function and maintain a rule of law in this community. We need the same kind of institutions on a world level. . . I envisage the kind of world in which every conflict would be mediated through a mediation and conciliation agency with compulsory arbitration. Nation states *will have to commit themselves* to carry out the decisions of the world court. There will be a greater need for economic cooperation; the profit motive so central to our own society may have to give way to a cooperative, helping, altruistic motive with a concern for equal social and economic justice.

Our comments, sent to Bob Rumsey for use by those planning the National NCP Conference at Green Lake in October, make clear that we are pilgrims at peace-making who have just begun to get acquainted. . . that we need to explore more deeply theological and practical matters and want to develop community. . . that Green Lake should not be an end but rather a beginning. . . that we have much to do with our own families to make the NCP label a reality before we presume to call others to "our" concern. . . that we hope to come together with *specific* practical things we can do on the many echelons of peacemaking — education, poverty, hunger, disarmament, the U.N., legislative action, World Peace tax fund, Peace-making life styles. . . There is a place for every one of us in this Call.

THANK YOU Friends and friends.

On behalf of the PYM Friends who attended this Conference, I extend our thanks to the Fresno friends — the Mennonites who gave us their beautiful campus facilities and sanctuary, and particularly to A.J. Klassen of the Mennonite Central Committee and Floyd Quenzer, General Conference Mennonite whose warmth and enthusiasm helped to make us a loving community.

To the Fresno, capital "F", Friends, a hearty thanks from all who were given hospitality. No one who needed a bed and breakfast was turned away — even a four-legged hairy creature (dog) from San Francisco was made to feel welcome — after a moment's hesitation.

Van Ernst

NCP CREATIVE ARTS CONTEST

DEADLINE: September 8

Send photos, poetry, artwork, essays, music that expresses your spiritual witness to peace concerns. Contributions from elementary, junior-high, high school, college students and anyone else are welcome.

For details check with Monthly Meeting Clerks who have been sent applications or Colleen Wells (La Jolla) or Scot Drysdale (Palo Alto).

Van Ernst

We in the PYM-NPYM family may well ask where we stand and where we go from here. Can we trust one another sufficiently to express our dearest experience of the Light and what it says to us about NCP? Dare we do some Biblical homework (if we need to) the better to know and nurture our own spiritual roots — Source and Power that transformed George Fox' radical insights into acts of justice, love, and peace? If we feel we have something to teach, can we do so with sensitivity and patience? Do we have anything to learn? Can we dialogue with the millions of Christians around us because we can understand *and* speak the Christian language if moved to? Can we affirm God's gifts to *us* and make them the instruments of His peace? Can we work with others who have similar gifts? Can we affirm the gifts of *others* and the circumstances that make possible or impossible a witness different from ours?

If we believe that the Holy Spirit unifies, won't we be encouraged and inspired to continue this ecumenical peace-study-work-and-witness, knowing that with patience (all the years that it takes) we can hear the Call and transmit the message in whatever way God expects of us?

Van Ernst,

Pacific Yearly Meeting

Representative to New Call to Peacemaking

Letter

WORLD PEACE TAX FUND

In the March *Bulletin* John Fitz stated his reasons why Friends should ignore the campaign to enact legislation for a World Peace Tax Fund. I wish to reply with some reasoning which I believe is in a Quaker tradition.

When the legislation has been passed by the Congress and the act is administered as intended the WPTF will provide a fund for non-military methods of resolving international conflict, disarmament efforts, international exchanges, peace education and programs to enhance the well-being of persons throughout the world. These purposes may be carried out by public or private groups which will receive money from the WPTF. The amount of money which will be available annually is variously estimated as from \$.2 billion to \$9 billion — no small sum to carry out the Quaker belief in non-violent resolution of conflict.

Those Quakers who, like John Fitz, are able and willing to assume the risks of tax resistance are to be commended. The founder of WPTF, David Bassett, is also a Friend and has been a total tax resister for a number of years. Some resisters would not use the WPTF but others do look forward to its enactment as a more satisfactory alternative to paying taxes for war. A major group of users will be those who have struggled with the conflict between their conscientious belief in nonviolence and their belief in obeying the law. Another group sees no value in resistance when there is an easy way for IRS to collect their taxes with interest from bank accounts, etc.

Friends have a variety of opinions about the place of government in society. Is it basically good or inherently destructive? Should we accept a less than perfect law if it moves in the direction we approve? WPTF is not a perfect solution. It would do little directly to reduce the size of the military. In spite of wording in the proposed legislation to prevent that portion of the conscientiously opposed taxpayers' money which goes into the general fund being used for war, it may not be possible to prevent it entirely. On the other hand the bill does offer the first legal alternative to paying taxes for war and it does provide a substantial fund for promoting peace. I am willing to take this compromise step because I believe our country needs the structure of government; that we will not get perfect solutions but must strive continuously for perfection.

As to John Fitz' point that a WPTF would take the steam out of the anti-war movement, my observation is that those who work for a WPTF are hard workers in other areas of peace work.

When each taxpayer is confronted with a box to check on his/her income, gift or estate taxes asking if she/he is conscientiously opposed to war, many who are not backed by the historic peace churches may take a principled stand in opposition to war for the first time.

Louise Wilson
Palo Alto Meeting

TWICE BLEST

"Community," the word so inclusive, so vague, yet how it strikes a rich responsive note in my heart and mind; for it seems to me one of the basic purposes of life, helping to establish the "blessed community" within the family, the neighborhood, the Meeting, the World. My Quaker learning and experience has deepened my understanding of the importance of building "community," for it is discussed as one of the four basic Quaker testimonies in Howard Brinton's writings. And in a sense, *community* includes and enfolds the other three: peace, simplicity, and equality.

Relationships between people compose the most important aspect of life, I believe, and the enriching of those relationships, one of my personal goals and joyous reasons for living.

How have we personally fulfilled these dreams? In many ways; from our co-operative living student days at U.C. Berkeley in the early forties, through various short-term cooperative-living arrangements: a Brooklyn N.Y. co-op soon after we were married, a married-couples co-op in Berkeley while we attended a special course of study at Pacific School of Religion, an experience of group living at Pacific Oaks School, Pasadena, in its first years, and six months as a combined family with Bob and Kennie Young in 1946-47.

Then, in 1947, Harry and I made a longer commitment. Four family units gathered together out of the CPS experience (Civilian Public Service Camp in Southern Calif. during World War II), purchased five acres in the north end of the San Fernando Valley, and developed "The Farm." We helped one another in the building of our homes, and in the chores of raising animals, caring for a common garden and orchard, taking turns in the milking of the generous Jersey.

We maintained our independent homes, and independent finances, except for the "Farm Kitty," into which we each put money as we were able, trying to equalize our shares over the months.

Among us there were ten children, then twelve, when two foster children were added to one home. We maintained our original group for about twelve years, and the sharing of the early years of child-rearing was a secure and comfortable benefit of our pattern of community-living. Yes, of course, we had differences which had to be worked through, either at our community meetings, or individually. But these seem minimal now, looking back. Out of this group, the San Fernando Friends Meeting was born — in the back pasture where we sat in worship, in a circle on the wild grasses, early Sunday mornings. This was before any homes were built. The cow munched nearby, and the curiosity of

our neighbors across the street was aroused. They confessed much later to having watched us through binoculars — wondering what on earth we were about!

The next dozen years saw some changes in the group, as one of the original families moved to Illinois (with the job) — and a few years later, a second family moved to Oregon for a more rural setting. The "Farm" was becoming surrounded by city; apartment houses and shopping center sprang up. Other Quaker families moved in to these two homes, and we became even more loosely organized, not quite such a close-knit community. We began to be more involved in the wider community as our children grew. The cow was gone, there was no more common garden, orchard trees were less and less productive. But still, the mutual support was there. We fellowshipped together, were in the Friends Meeting together (which by this time had a separate building — about a mile or two away). The group of families was able to encourage one family, the Baileys, to go overseas with the AFSC for two years while those at home took care of the house and other responsibilities. (This had been one of our early goals, to be able to free one another for service projects if such opportunities came.)

During a three-year interlude of independent living in Ventura, Calif., we Baileys began to think and dream again of some sort of intentional community living arrangement. The books, "Greening of America" and "Future Shock," influenced our thinking and feeling about being closer to the land, and to other people for more security and stability in this fast-changing and transitory society.

It had been a good pattern in Sylmar in the San Fernando Valley. Why not try a repeat? So, when an exceptionally beautiful piece of property in the Sierra foothills near Grass Valley, Calif., became available to us in 1974, we talked to other Quaker friends, visited the site, pooled our money and bought the property. "Towhee," we call our acreage, named for the Rufous-sided and Brown Towhees abundant on our land. Three families have built their homes; the other two will be coming along in the next few years.

Again, we follow the pattern of separate homes (though clustered). Joint projects on the land begin to develop: the well which serves us all, ownership of the tractor, the water storage reservoir, the utility lines, the 14 fruit trees, the 9 nut trees, the common vegetable gardens, the pond. Other projects will come along, sometimes involving two, three, four, or five families. We share meals from time to time; perhaps these will become more frequent. We meet for business sessions, as we need them.

Our interest in building community spills over into the wider community. Participation in the

Grass Valley Friends Meeting is important to all of us, the Meeting being located just 10 miles from where we live, on the John Woolman School Campus. Some of us are, or have been on the John Woolman School Board, so maintain a lively interest in the School. We are all members of the young Briar Patch Co-op Store, helping to provide for ourselves and 200 other families in our area good quality, organic, and non-polluted foods. In addition, some of us are involved in the "G-Plan" (Give as Much as you Get), an expanded barter and exchange program which uses scrip and operates on an equalitarian basis.

Do we have advice for friends and Friends who are currently wondering about starting an intentional community? Who are we to say our pattern is best for everyone? All we can say is that the pattern which balances independence and inter-dependence, privacy and communal endeavors, has been and is currently good and satisfying for us.

As to the question — do any of these activities of ours contribute to the solution of the wider problems of the country and world? Yes, in a small but very real way, for are we not endeavoring to show that co-operation works? We know it in the mutual support we feel in our personal lives at Towhee, and through the Friends Meeting, and in our economic lives through the co-op and the G-plan.

We are not alone, there are many intentional communities blossoming throughout the world. Some fail, many succeed. And though one might look at any one group and say, "How can this one, small endeavor have an influence on the direction the world takes? This is only one small spot on the face of the earth!" perhaps we need to step back and take a wider look, with a little more perspective. Then, we may see that each healthy community is like the one dot in the newspaper picture, and together, as you look at the whole, it is indeed a complete picture of a just and peaceful world-a-borning.

Now, we should skip to a Polaroid analogy and say that the picture is developing, still a bit pale, but slowly growing brighter and clearer, and many of you who read this are part of the picture.

Lois W. Bailey
Grass Valley Meeting

Letter

BUM BUMMER

Dear Friends:

I was *shocked* at the *anti-Semitic* tone of the letter headed "Holocaust Bummer" in the June, 1978, *Friends Bulletin*. It is difficult for me to believe

that such virulent anti-Zionist prejudice would be openly stated in a Friends publication.

There is a certain anti-Semitic tone that has crept into even Quaker attitudes of which, I believe, Friends are often unaware. The Conference of the Americas this past year in Wichita gave a platform to the Palestinian point of view, but none whatsoever to an Israeli rebuttal. When some of us attenders protested to the conference committee, we were politely dismissed as being overly sensitive.

The issue is, indeed, complex, for Palestinians have been subjected to centuries of oppression, the least of which has been from the State of Israel. In fact, ironically, it is the increased freedom permitted by this State that has given rise to their hope for complete freedom — a phenomenon not unlike the freedom Blacks found as their services were needed in World War II.

Unfortunately, there is a gruesome history of anti-Semitism growing out of Christianity. I do not want to see Quakerism contributing one brick in this wall of prejudice, which I feel this letter promotes.

Robert Morris Smith
Multnomah Meeting

Letter

AFSC HIRING

Dear Bob,

I have had a tendency to feel that all the ills of Quakerism — and the world — will be solved if only we can be filled-to-overflowing with love. But when I think of AFSC, especially in the light of Jack Powelson's criticisms (and my own experience) I wonder how I could be so wrong.

Sure, love is essential; without it we get nowhere. But obviously love is not enough. For who could want a more loving and altruistic bunch of people than AFSC? And yet no one, I think, can deny that AFSC has ills and that one of the most serious is what Friend Powelson points to — a habit of skewing the facts.

To get rid of this habit will not be easy. It may call for a new hiring policy which would require applicants for staff positions to have had prior training or experience in scientifically objective research. Also applicants must have emotional balance and rigorous intellectual honesty rather than just a strong love for humanity. Such an upgrading of AFSC's personnel may be the best way to strengthen its credibility and effectiveness.

This of course is just a personal opinion, but it is not a wild stab in the dark. It derives from a full year's frustrating experience on the Right Sharing of Earth's Resources Committee of the Southwest Regional Office.

Harold Waterhouse
Santa Monica Meeting

NEWS OF THE MEETINGS

Vital Statistics

Deaths:

Florence Conard, *Berkley Meeting*, in a San Francisco hospital, May, 1978. No memorial service, at her request.

Ruth Hill, *La Jolla Meeting*. April 14, 1978. Memorial Service in Pacific Beach, April 16.

Josephine Duveneck, member of *Palo Alto Meeting* since 1937. Aged 87. June 19, 1978.

In support of the United Nations' Special Session on Disarmament, several Meetings planned special activities. *Palo Alto* held weekly vigils in a downtown park during May and June. *Honolulu* also held vigils and a rally on May 27, to coincide with rallies in San Francisco and New York; June 4 to 6, members met with a Japanese delegation of some 500 union members who were going to New York to attend the Special Session. Several Japanese Friends were among the delegation.

Another protest of the Trident program was held at Bangor, Washington, on May 21. *Eastside Meeting* reports 24 members and attenders present. The demonstration was non-violent and well organized, although some arrests were made. Follow-up letters to the White House and the U.N. are much needed.

John Fitz, *Berkley*, releases in their Newsletter a letter he submitted to the Internal Revenue Service refusing further taxes as a matter of conscience.

ANTI-NUCLEAR DEMONSTRATION AUGUST 6, DIABLO CANYON

Come to San Luis Obispo on August 6 on your way to Pacific Yearly Meeting to express non-violently your opposition to nuclear power and to the Diablo Canyon Nuclear Power Plant.

The American Friends Service Committee is working closely with the Abalone Alliance in planning this second major non-violent direct action-transformation-blockade at Diablo Canyon August 6. There will be a mass rally (legal), and an alternative energy fair at Avila Beach just outside the entrance to the plant starting at noon, August 6. We encourage all Friends to come to Avila Beach (just south of San Luis Obispo) to express your concern and to help provide a non-violent presence.

If you are interested in participating in the non-violent civil disobedience or in being a non-violent monitor, let me know at AFSC, 2160 Lake Street, San Francisco, CA 94121, 415-752-7766, and I will let you know when the non-violent training will occur in your area.

David Hartsough
AFSC
San Francisco Meeting

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FCL INTERPRETER

Walter Barnett, Program Interpreter for the Friends Committee on Legislation, is now living in Southern California and is available to speak, free of charge, to any group that may be interested in the legislative issues about which FCL is concerned. He needs help from Friends in Southern California in getting invitations to speak to such groups. If you could arrange such an invitation from any group with which you are involved, please contact Walter at (213) 828-4069 or write him at 1440 Harvard Street, Santa Monica, CA 90404. This service is offered in the hope that more people in the area will be moved to join FCL, whose membership base in Southern California is only about 650 people compared to about 2200 in Northern California.

Walter Barnett
San Francisco Meeting

(Model T: Continued from page 133)

ed does not suggest stopping. Since there is no Roto-Rooter to dig out the blocks, use a by-pass operation. It may be possible to produce a body of experience that will aid the whole Society in its thinking, without being necessarily a threat to anyone.

You are having an impact. Another member of Orange Grove spoke appreciatively of your letter in the current *Bulletin*, and found it quite eye-opening.

Paul Johnson
Orange Grove Meeting